/132 cont./

245 differentiated: that of the fruit or sugar bananas, and that of the vegetable or mealy bananas. Both kinds are known to the Paez, to be sure, but only the vegetable bananas (tolǒ), whose starchy fruits must be cooked first before being eaten, like potatoes, because they are difficult to digest, are important for them, as for all tropical peoples. The fruit bananas (gnayoĩts), the only bananas eaten in Europe, are seldom eaten by the Paez and generally are not cultivated. They are planted by means of slips, which in Calderas bear from the third year on and yield harvests
244 for many years. Other crops grown in the house garden and eaten from time to time are cucumbers (kambĩč or pĩna, according to the species), squash (pete), and the wild granadilla (šlāl).

b) Food Preparation

264 The Paez eat only two meals a day, the first one (kosẽ oñ) about four or five o'clock in the morning before work, and the second (fi'nz oñ) at three or four o'clock in the afternoon, after returning from work in the fields. In between, that is, while working on the often quite distant fields, coca /133/ is taken and sugar-cane juice drunk every two to three hours. The morning and evening meals do not differ in content and vary
252 little from day to day. They are cooked without meat, without
262 fat, without salt, as well as without any other seasoning. Cook-
[263] ing with fat is customary only on festive days in the festival house.
[237] On this occasion a blood sausage is made from the blood of cattle, sheep, or pigs, for which the intestines are cleaned and then cooked with blood, salt, onions, and caraway, as well as with another herb (pléo). Meat is not put into the intestines, and likewise no fat.

262 There is no desire for greater variety in food and drink. I was scarcely able to discover any individual differences in taste among the Calderun, for everyone eats everything, and they all regard beans or cabbage or both together as the best food and bean leaves as the worst.

/133 cont./

264 food and bean leaves as the worst. They eat together. The [415 412] family sits around the fire and the woman serves. They do not, however, eat out of the large cooking pot, which is usually of clay, though sometimes of aluminum, but rather the soup is dipped out with a wooden ladle into shallow bowls, from one of which the men, that is to say, the father and sons, eat, and the mother, daughters, and small children eat out of another one. [263] Above the fire area a few small pieces of rock salt hang in a [353] small pouch or lie on a rack and are used to salt the food after it is cooked. To do this each one takes the piece of salt and holds it or puts it in his plate until the soup is sufficiently salted.

252 In the following, a few dishes: 1) maize flour, ground
262 on the oval or rectangular grindstone with a hand-stone, is cooked with beans and cabbage; 2) vegetable bananas with beans and arracacha; 3) green ears of maize with beans (wood ashes are added to every maize dish, in order to make the maize tender more quickly); 4) green ears of maize with white cabbage; 5) white cabbage, arracacha, and potatoes; 6) beans and vegetable bananas; 7) only beans and maize flour; 8) arracacha and beans. Eggs are either boiled hard in the shell in a pot, or the egg is beaten with a spoon in a dish, water and onions are added, and [415] the whole is cooked. All foods are cooked in a large pot as soup; only ears of maize roasted in a bowl /Schale, "bowl, shell, husk"/ (wáts; Spanish arepa) are an exception. Meat is only boiled, never roasted; they eat the meat of cattle, sheep, and pigs, as well as poultry and guinea pigs, but not horse meat. If horses die, the carcasses are devoured by dogs.

/134/ c) Means of Enjoyment

273 The two most important pleasures for the Paez, as for the
276 cultures of the entire Andean area, are coca and chicha. Tobacco plays a subordinate role.

/143 cont./

224 mountain spirit. We met only a single young man of about 18 who goes hunting alone in the mountains once a week. He told us that, in order to become a good hunter, one must first try to [789] kill a bear (éšwiy). One must then rub its fat into the right [237] lower-arm, which would give him the same powers as the bear. [262] One is not permitted to eat this fat, however, because it would [828] make him insane. After rubbing in the fat, the young hunter [263] continued, one may not eat salt at any meal for a week. There are no further rules and ceremonies of any kind to be observed. [237] We learned, however, that one can also use bear fat as a heal- [752] [757] ing remedy, and, to be sure, for bone fractures or sprains one must rub the affected part with bear fat, whereupon the injured limb will heal immediately and will become considerably 224 stronger than ever before. For stalking he wears on his head a 292 cap made of the skin of a reddish-blond hairy monkey (mǒno), [825] which in the first place protects him from the thorns of the bushes, but which is also supposed to facilitate creeping up on [439] game. He sold it to us for two pesos without hesitation, since, [126] as he said, he was perfectly capable of shooting another monkey 224 for himself. He was not afraid of the gělyǒmp spirit, but the 776 other men were, for gělyǒmp screams and makes a noise when human beings enter his area in the mountains, so that they become quite confused and go astray. The mountain spirit cannot do anything to several men together, however, since he could make as much noise as he pleased, but they would not let themselves be diverted. Of course, the men, even if there are ever so 224 776 many of them, must not offend the mountain spirit or provoke 515 him unnecessarily, but rather must avoid everything that gělyǒmp 783 does not like. /144/ For instance, he hates everything impure [296] and filthy. Hence the men always only go hunting well washed; [824] they even wash the entire body, and the ruana, too. In addition, they rub themselves with the cleansing herbs šu and šáyuts, which they obtain from the shaman, in order to be really altogether [761] clean in a physical and ritual sense. But if someone has taken part in a burial or has merely seen a funeral procession close by, he has picked up a good deal of "pest" from the dead and must have himself specially purified by the shaman before hunting.

/260 cont./

756 on the village plaza, along with her medicinal herbs. Then they
[754] sent her back to her house, without her staff and without her
[683] medicinal herbs. When someone again became sick, however, the people again came to her and asked her to help the sick one. Then her husband, who, however, was not a shaman, made her a new staff; she herself again looked for her medicinal herbs and was able to help the sick. Since then she has been recognized once again as a good shaman and helps all who come to her. Another shaman in Santa Rosa said that he had received his call when he was but six years old. One day when he was working in the field, his mother, dressed in black and with a hat on her head, came to him and scolded him on account of his poor work. When she left, he followed her, but she disappeared into the river. When he returned home, he realized that the woman whom he saw could not have been his mother, since the latter had been in the community field at that time, where she was cooking for the workers. Undoubtedly this woman was a spirit, he confessed, who wanted to tell him that he should become a shaman. This was also confirmed for him by two fiber bags which she carried and which corresponded exactly to those used by the shamans for their medicinal herbs. A shaman from Calderas said that there came to him one night a very beautiful blond child with the women's hair style, who, however, was Thunder, and called upon him to become a shaman.

756 If one does not have visions by himself, he can, in order to
787 become shaman, seek them purposely. For this he need only eat
[262] very little and must refrain entirely from ají (a very pungent condi-
[263] ment /see the glossary, p. 248/) and salt for one month. (The same thing also happens to a young man after he has involuntarily had a vision.) The one seeking a vision then goes all alone into the mountains, where he wanders over hill and dale for a long time, until he comes to a beautiful place where he meets an older man. The latter, like himself, is chewing coca. Through his appearance and his friendly manner he inspires confidence in the youth, and the latter tells /261/ him of his wish to become a shaman. He

/262 cont./

754 most opportunities to meet evil spirits. Generally they do not need a teacher, but may look for their herbs by themselves. There are also many people, however, who would like to learn sorcery from other nyic, just as there are also supposed to nyic who instruct others in their art.

756 784 [834] [263] Avoidance prescriptions and taboos for the shaman include some sexual and dietary abstinence, without, however, being very extensive or strict. Intercourse with his wife is forbidden for him when he feels his "signs." Moreover, he may not eat any ají if possible, in order not to make Thunder too angry. Also, he may eat only very little salt, since Thunder likewise /263/ eats [787] no salt. For the séances, which always take place at night, he fasts the whole day, since a full stomach makes it difficult to feel the 756 "signs." The other avoidance rules for the shaman are the same 784 as for all other human beings. For example, one may not kill a 825 snail, for if he should touch it, he would become lazy. In like manner, the black woodpecker (ánza) may not be killed, since otherwise, while working, one would split the machete in the same way as the tail of the woodpecker is shaped. Young men are forbidden to take a stolen hen away from a fox, for then another man would take his bride or wife away from him. Only [262] old men may confidently eat such a hen, if they have first run around the house with a firebrand.

c) Shamanistic Aids

756 787 Among the shamanistic aids, the "signs" are the most important symptoms experienced, while the outward ceremonial gear is as meager as the whole Paez culture. The only ceremonial implement is the unadorned shaman's staff, the functional meaning of which, however, is far less important than the shamanistic "signs" (ítok). "They are like the pecking of a bird," the shaman Cerbeleón Niunda said of them, and Francisco Cuskue describes them as the irregular beating of his pulse. To be able to receive [278] and to interpret them is the basis of being a shaman. Knowledge of the medicinal herbs, the handling of the shaman's staff, in

* /221 cont./
756 vision she was at a 'minga' /communal work-party/ cooking
787 pork for the laborers.

"There was no doubt but that this was a spirit telling me that I should become a curer. The pouches that she carried indicated this to me. This is why I never fail to take my medicine pouches."

Another curer, from the Parcialidad of Calderas, relates his vision as follows: "One night I saw a beautiful child, fair, with the hair of a woman, reddish, and dressed in a wrapper. This child was the Ghost /Duende/. /222/ from whom the
[178] curer's power comes. He is the same Kallumb as is seen by true curers, because nowadyas there are some who learn to cure through the teaching of others."

In the Parcialidad of San Andrés they say that the Ghost visits the curer when someone goes to consult him, to tell him what brought him and the advice that he should give.

It may also happen, says a Calderuno /native of Calderas/
[262] 19 years old, that someone wishes to become a curer. Then,
● [263] he subjects himself to a diet. For one month he eats no salt or ají /Capsicum/. He goes at once to the mountain, alone, his head lowered, lost in thought, with the hope of finding a good friend whose counsel he can ask. At a magnificent spot, pleasant to the senses, he meets a man advanced in years, short of stature, good, generous, amiable in conversation, and amply educated, who chews coca like other Indians and, like them, also carries kuetand yahas (pouches). Filled with trust, he explains his wishes to become a curer, arguing that there are many people who are dying. He asks about the good remedies. The one questioned answers that there are good remedies for curing the sick and presents him with a pouch of them. This one is for such-and-such an illness, he says, this other one for that one, and so on successively, specifying the medicinal value of the remedies in the pouch. He instructs him in their use, technique and method. Up to the way of

/222 cont./
making the tama /a staff/. That man's vision is a personal one. No one else can see it. And it is the same thing that gives the "signs," without which it is impossible to cure, even if one knows the medicinal value of the remedies. When the interview is over, the man returns home with joy manifest on his face. He finishes his apprenticeship with another curer, begins to cure his children and members of his family, and soon, once his reputation has spread, others will come and request his services.

One who is going to be a curer sees visions from boyhood: Thunder /Trueno/ or the Ghost. This is the illumination of his future destiny. He cannot evade it, for Thunder or the Ghost may drive him insane.

[263] When a child tells of having had a vision, he is immediately prohibited from eating ajf, his salt ration is reduced, and [868] he is bathed with remedies. Then a good curer is sought to instruct him, and when he has the secrets of medicine, that teacher leads him to the lagoon to be consecrated by Thunder. "To see Thunder" -- says an /223/ informant -- "having him show the medicines, is a sign that one will become a very good curer."

When someone has a vision, care is taken that the sorcerer does not find out about it, for out of wickedness he might show him ajf and hep (a plant) and drive him insane. This happened to the curer from Santa Rosa mentioned above. "He would finally have tossed me into the Páez river" -- he said -- "if a curer from Huila had not cured me. Even today, when I am drunk, I have crazy moments and sing."

Period of instruction. Instruction is given by a curer of great repute in an empirical way, for the pupil accompanies his teacher for several years, during which he learns how to handle the tama, to recognize the value of the remedies, to interpret signs, to master the technique of the treatments. The first cures are usually accomplished with his children or

/226 cont./

When the signs occur at the vertex (crown), the sorcerer is about to send the pest, and if they go from the vertex to the left hand, the person is under a spell.

If the signs occur in the gluteal muscles, an animal belonging to the person has died and the vultures are eating it.

In this way, the curers can know the nature of the illness /227/ and the type of remedies required. To determine the spell and the sorcerer responsible.

To divine whether a stolen object can be recovered or not, and who the thieves are. To learn whether a patient will improve or die. To detect the presence of the Ghost, Rainbow, and Echi. To know in advance about the visits of good or bad persons.

The act of perceiving the signs is called to divine or "to think." Every patient must always bring tobacco, aguardiente, and coca. The aguardiente is used to call Thunder, Ghost and Echi and to satisfy them. The chewed coca and tobacco serve to make the signs circulate.

Divination sites. The té eu has a special divination site called Kachí. In it he practices the signs and perceives them when he has a patient to cure. If the patient is not in serious condition and comes in person to the house of the curer, then he can divine on its ground, even though there is the obstacle of the presence there of ají and salt, articles that Thunder does not like. The treatment, that is to say, the perception of signs and the corresponding cleansing, is carried out at night, at two or three in the morning.

If the patient is in very serious condition, the té eu must go to a site where he will not be disturbed by the shouting of people, the barking of dogs, or the noises of animals. A site almost completely removed from human haunts, such as a bog or a lagoon. He takes with him two or three hairs taken from the crown of each member of the family present, with which he makes a ball that he places amidst the shu /Sphagnum/.

* 756 While the curer is perceiving the signs, he cannot cohabit. 134 The sorcerer who is aware of this interdiction will, out of 754 malice and wickedness, take his wife to the kachí and cohabit with her, with the aim that the signs will not circulate for the [826] curer and the glowworms will not rise. And to add to the wickedness, they leave in the kachí pubic hairs, which are poisonous.

* 756 The curer cannot eat ají, especially the one called ají 262 de montaña, because this would anger Thunder and the Ghost. ● [263] They do not eat salt, or consume very little of it. Thunder did not eat salt, they say. They eat the meat of the "pro- [785] visions" after performing the cleansing. In the ceremonies of ut ká, wé ká, and ut peu, they fast for one day. That is to say, they eat at daybreak and eat again on the following day. Furthermore, since the treatments are given at night, frugality makes them sleep less.

787 Dreams of the Té eu. The interpretation of Paez dreams, as in the generality of popular interpretations of dreams, observes a certain relation between the manifest content of the dream and the action to come. To put it better, future events are deduced from the manifest content of the dream.

They believe firmly in the omens of the dreams, but they * do nothing to forestall them. It is as if it were a fatality of [756] destiny. There are no dreams peculiar to the curers. Interpretation is a common patrimony of the people. The attitude toward these omens is the same: to wait indifferently. Here are a few examples out of many:

787 To dream that a snake bites him, sorcery. But if in the 754 dream another person kills the snake at the moment when it bites him, a good curer will turn the sorcery from the victim to the sorcerer himself.

To dream that a herd of swine attacks him, they are practicing sorcery.

To dream of killing a pig, the sorcerer is going to be killed.

/333 cont./

417 bags full of frijoles, which are also suspended from the wall
353 posts. This is also where the grains (lumps) of salt are kept.
251 The amounts kept for the months of scarcity are not sufficient, but there are other comestibles that help them: domestic ani-
[244] mals, cabbages, onions, sugar cane, and coca. In Lame and Mosoco they cultivate a plant which they call ijuca de pijao. It
[464] is an edible discoria /Dioscorea/. We have also seen that want is avoided by going to work as laborers on the fincas of the "whites."

● [263] Meat is also kept on the frame above the hearth. They utilize the smoke to preserve it. Salt is not used for this purpose.

251 In the parcialidades of Mosoco, Vitoncó, and San José, where large quantities of wheat are planted, one frequently finds under the eaves of thatched houses bundles of wheat that remain hanging for several months. In this way they preserve it from the attacks of small rodents, and the grain is of excellent quality because it dries out thoroughly.

261 During times of scarcity, the natives do not seek solace in
273 religion. Actually, their defense is in the sale of their own work-
276 ing capacity for a small daily wage, a few eggs of coca, and
[771] food. It should be noted that guarapo and coca are splendid
[464] sedatives against the pangs of hunger. It is curious that one of the
[465] most noted religious fiestas of Calderas is held precisely during a time of scarcity. Large quantities of guarapo are consumed for nearly a month.

Provision of water and firewood

312 In Tierradentro the rainfall is relatively high. As a result, water abounds in small and /334/ large watercourses. This geographical factor leads the natives to bring the water close to their homes by means of a system of drainage ditches that are true engineering works. The distances that have to be faced or the accidents of the terrain make no difference. When necessary,
[777] they use bamboo tubes as artificial channels. This system has been adopted by the "whites" and even by the towns. Since the high parts on both margins of the Paez River are bare of vegetation,

/348 cont./

262 Maize is the species most intensively cultivated, the one of major consumption and the one that satisfies the most psychologically. We have already seen the case of the "hambruna" /extreme hunger/ in Mosoco, where, in spite of the harvest of other produce, it seems to be precisely because there is no [252] maize. With maize they make mote, griddlecakes /arepas/, tamales /envueltos/, and "sango" a maize soup/, in addition to eating it toasted or roasted when it is tender.

252 262 Mote is practically the raw material of the daily foods. It is obtained by boiling the maize in water and ashes until the cuticle is completely loose and then washing it in an abundance of water. This mote is put on to boil, and when it has gone through three "boilings," that is to say, the water has been changed three times, one tosses into it first dry frijoles, then plantains, manioc, arracacha, /349/ cabbages, and meat if [263] there is any, and lastly onions, cumin, and saffron. Salt, which is always preferred in grains or lumps, is put in by each individual, who takes the grain and mixes it into his own dish until he thinks that he has enough. They do not eat food highly salted. This kind of food is a "pot-au-feu," the one most widespread among the people and the one which they eat daily. The informants consider it "delicious."

The griddlecakes /arepas/ are made with dry or tender maize. With the first, they skin the maize in ashes and then they grind it not too fine; the resulting flour is mixed with boiling water and ground once more, this time very fine. With this mass the women make large, round griddlecakes, harden them on a heated piece of earthenware, and finish roasting them in the embers of the hearth. These are the griddlecakes of the religious fiestas of Calderas. When they want the griddlecakes to have "a good taste," they put in salt, onions, or coriander (in Mosoco we have seen that they put in eggs); these are griddlecakes for family consumption. To make griddlecakes from roasting ears, they shell the ear, grind the mass well, and, without any kind of condiments, they make the griddlecakes and harden and roast them in the familiar form. The frequency of

/349 cont./

252 262 [272] consumption of griddlecakes is low in most of the parcialidades, but in Mosoco it is almost daily. These natives take their coffee and milk with griddlecakes, which are good substitutes for bread.

The "envueltos" or cakes are made when there are roasting ears. Shelled, ground, and unsifted, the small masses extend along the husks of the same ear, removed carefully by cutting off with a knife the thicker part of the ear. [263] No condiment of any kind is put in because the roasting ear in itself has "good flavor." The envueltos, once cooked, are eaten with sancocho /a stew/. They say that it is a "very tasty" dish. Ordinarily, when they make envueltos they kill a pig or chickens and invite relatives to eat them. The eating of envueltos is implicitly associated with the start of the maize harvest, in which the local curer plays a part.

"Sango" is based on finely ground and unsifted maize flour, which is put in the pot when the frijoles are sufficiently cooked. They make sure that the soup does not thicken too much. They also add to this dish chopped cabbage, onions, or coriander for "flavor."

Frijoles are very necessary, very tasty, and the most common food; /350/ mote without frijoles is not tasty; frijoles have flavor and the 'cacha' are the tastiest, and especially green, the (tender) little things are eaten with the shell," says an informant from Calderas.

Frijoles are eaten in sancocho. When the frijoles are cooked sufficiently, one adds plantains peeled and in pieces, arracacha peeled, washed, and cut up, manioc prepared like the arracacha, chopped onions, and saffron. Meat or lard is added if they have any. This dish is said to be "tasty." Frijoles are also eaten mixed with mejicano /squash, Cucurbita pepo/. The beans are boiled first, and when they are thought to be sufficiently cooked the finely chopped mejicano is added and, much later, ground maize. When all this is cooked, they eat it without salt, saying that it is as tasty as the rice with milk of the "whites." They also eat mejicano with well-cooked mote and frijoles, and it is very tasty if cows' feet are added to it.

262 /351 cont./
[234] settlement and when they are dragging down /352/ the timber;
[237] the milk is not used, except in Mosoco, where we have seen
[534] that it is really consumed.
[342]

The Calderunos say that sheep are eaten frequently in the
[231] temperate regions such as Avirama and San Andrés, but few are consumed in Calderas; some say that sheep give wool for clothing, "Why eat them, when they provide ponchos," and others state that to eat mutton brings bad luck, because it would be like eating one's papa.

262 When there are visits by "elders" such as compadres, older
574 brothers, fathers-in-law, or own fathers, they are entertained ("cuida") with dishes different from the ordinary ones, based essentially around barnyard fowl and eggs. If there is meat, a large piece is cooked. The compadres, in turn, bring as a gift griddle-cakes (about 15), eggs (about 10), and frequently chickens.

262 There is no special diet for children; they eat exactly the
846 same as adults. There are differences of diet according to sex only when the woman has just given birth. Then, she is given ground maize, arracacha, manioc, ripe plantain, laying hens ("these
[261] are nice and fat"), and mutton. The mejicano is proscribed for them, because it brings cold into the stomach and gives much pain; onions, because they cause a stomach ailment and rot the in-
[844] testines; pork and the frijol bueno for the same reason. Peppers are also taboo for parturient women.

262 For hard labor, it is regarded as good to eat mote, with
● 263 cabbage, frijol bueno, and well salted, because it gives strength for the daily activities; if one eats the same thing (" a good dish"), but without salt, they say that one is already hungry by the middle of the day.

262 Foods regarded as aphrodisiacs are "sango," prepared with
932 finely ground and sifted maize, and raw eggs.

261 Of the foods that they eat, they believe that chicha and water are transformed into blood, and the maize, potatoes, frijoles, and arracacha into flesh.

To gain weight, they believe that it is necessary to eat and not to work, rather than to follow a special diet.

/352 cont./

261 The natives lose weight -- says an informant -- because first they eat good and abundant food, and then they do not have [262] enough to eat and, naturally, grow thin. In times of scarcity ("hambruna"), they eat frĵol cacha and its tender leaves, in the same way as they eat mejicano leaves; cabbages are gathered leaf by leaf, for at this time of year they are less abundant. When there is nothing more to eat they kill a cow and eat meat; they hunt /353/ wild pigeons or chachalacas, cook them, and [273] drink the broth with salt. They also make chicha, and the old [276] people get drunk every day; the consumption of coca increases: "the people chew and chew so as not to feel too hungry"; the little ones suffer hunger because they do not know how to chew, and they eat mejicano, which does not require the salt that they try to save. Finally, they end up going to the fincas of the "whites" to earn food, coca, and a few centavos.

264 When they do not work, they have one meal at 3:00 P.M. and another at 6:00 P.M. After the first meal they lie down and say, "We are making estancia," that is to say, digesting and [261] getting nourishment. Skinned maize with saffron, chicken, plantains, and peppers gives more "estancia."

261 They barely eat enough unskinned maize, which they cook as mote, but they eat to excess the sancocho of potatoes and frĵol bueno because it is so good. No one eats an entire chicken. It is divided. In the former state they would believe that the chicken was stolen. Mejicano makes some people vomit, because they are used to eating meat, and they are the ones who might be thieves.

As a rule, everyone eats only one plate of food; if they eat [758] two, they cannot walk. The curers eat little in order to be able to [787] spend the night in vigil, devoted to their activities; they always [262] eat eggs and they avoid eating peppers in order to be able to [263] feel the "signs" (31).

31. Vernal Villa, S. "Magia y Medicina entre los Paeces /Magic and Medicine among the Paez/," p. 248.

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of manioc, arracacha, potatoes, beans, sweet maize, and pieces of meat. Meat is sometimes roasted. Maize, the staple, is made into tortillas or soup, or is roasted on the ear. Coffee, much of which is consumed, is roasted in a pottery vessel, ground, and made into an infusion sweetened with coarse sugar.

Kitchen utensils include pottery ollas and vessels, and a footless elliptical stone metate with a central concavity, which lies directly on the floor or is supported on sticks driven in the soil. Meat is kept smoked over the fireplace, and other food is stored on shelves of cane woven into the roof sticks or in hanging hemp bags or gourds. Each gourd has a broad half-gourd suspended above it, open side down, so that a rat descending from above slides off the gourd onto the floor.

The first daily meal is taken at daybreak and consists of "mute." There is no noonday meal, but the evening repast resembles breakfast. Between meals, the Indians chew coca two or three times to sustain their strength and allay hunger. For refreshment and stimulation, they drink guarapo, carrying it to work in gourds.

They cultivate pepper (ají) for a condiment, but purchase salt in the weekly market. The latter is so scarce that instead of mixing it with food they pass a lump around, each person licking it. Before the Conquest, three salt deposits were exploited in this territory, the most important being that near the modern municipality of Belalcázar or Páez. Here the local chief had the salt water boiled down to obtain blocks of salt, which he traded with other tribes for diverse products, or with which he bought help in his wars against the neighboring *Pijao*. Sometimes he permitted other *Páez* to exploit the deposit. Near the present-day Indian center of Ricaurte on the Ullucos River is another salt works that was much used in ancient times, but today is abandoned. Another source of salt was at Huila, where, during the Conquest, the Indians ambushed the Spaniards who sought it, and killed their horses.

HOUSES AND VILLAGES

Each *Páez* and *Moguex* family has its own house, located on a point or flat place in the mountains some distance from its neighbors. The aboriginal house seems to have been rectangular, which still is the only form. It was so lightly constructed of cane and sticks with thatched roof that the Spanish soldiers during the foundation of San Vicente de Páez "carried some Indian houses to their barracks because they were small and suited to it" (Aguado, 1931, vol. 3, book 16, ch. 9). Some distance from the dwelling, they always built a small woman's house. Under Spanish influence, some houses were divided into rooms, and built more solidly of "bahareque" construction, i. e., walls consisting of two faces of sticks with mud and rocks between (pl. 185).